





# THE BAPTIST RECORD

THE SOUTHERN BAPTIST CONVENTION.

THIRD DAY—MORNING SESSION.

Continued from last week.

The Creeks have learned all the law from you. Indians are always suspicious of a white man. And a white man who speaks English. He is a white man's man.

The Anglo-Saxon race is regarded as the best. The Indians are suspicious of all the white men. They think that all the white men are there to grasp their lands. They are disturbed and uneasy about the general situation.

The same board ought to keep matters there now to keep the Indians properly indoctrinated. The Indians are Baptists, naturally. There is not a full-blooded Indian in the Cherokee nation that is anything but a Baptist, if he belongs to any church at all.

One of the Creeks is also a Baptist. I suppose it is because they are not wise enough to explain the scriptures. They believe in the scriptures. They believe in the scriptures. They believe in the scriptures.

Well, soon after this, we are at service and while at prayer, we heard a big bomb explode. I jumped; I did not know but what they were going to blow up the house. But I kept on praying. I didn't want the congregation to break away, and I thought also, if we were going to be killed, we had just as well keep on praying.

I thought another bomb exploded. I thought I would send you a report of this, but then I decided not to do so, for fear it would cause my church and people at home more trouble.

The next Sunday about 2,000 Cubans came to our church, and when I asked them why they had come they said they thought I might be put in jail and they were there to protect me. Most of the time I have been doing work with the white cross.

Not long ago a noise was made on my door and when I opened it, I saw a body of soldiers. They had their guns and bayonets and I closed the door and they tried to force it open. I asked them what they wanted. They said I had to go with them. I asked if they had any warrant for my arrest. They said no. Then I told them I could not go. They said, the captain-general wants you. I told them I would not go without a warrant and that I did not intend to run away. I know if they put me in jail, I would not get out.

Then I fixed a telegram and also wrote a letter to Dr. Tichenor and gave them a letter to my wife. The soldiers came and searched my house all over, and of course they could find nothing.

Well, they took me to jail anyhow, and I told my wife. If I did not come back to send the letter and the telegram. They took me to jail and the telegram came.

They took me and my brother both to jail, put us in separate cells and made us sit up in a close corner with our faces against the wall just like a bad school boy. They kept us there for about thirty hours; no bed and nothing to eat.

The next day the officer came round and asked me if I wanted anything. I told him yes. I was hungry and wanted a bed too. He said they would give me something to eat.

No, said I, I can't eat anything you fix for me. I want what my wife cooks. I know those fellows. I eat what they give me and Diaz dies and word comes up here, "Diaz commits suicide in jail." No; I don't eat with them.

There were kept. No one allowed to come to see us. Me and my brother could not even talk together; and they would not allow us to have our Bibles.

Well, I got tired sitting in the corner and I told the soldiers they couldn't make me do any longer. Then I began to sing some of our hymns and they tried to make me quit. I would not stop, but I kept on singing.

After this day the military man came and wanted me to talk. I refused. He asked me many questions. I gave him no answer. Finally he asked me if I was a citizen of the United States. I told him I was and that I was very glad. After a day or two a friend got to come in and I got word to my wife and word was sent to you, my friends here. Then I was liberated and told I must leave Cuba on the first boat. I told the officer I could not do it, and stayed for four more days, during which I arranged all our mission work.

The work there, of course, does not go on like when I am there. But there are some good women and other members who will keep things right until Cuba is free and I don't think it will be more than six or eight months.

Dr. Diaz is a very pleasing speaker and was frequently applauded during his talk.

After the address of Dr. Diaz the committee's report on foreign population was adopted.

with being in league with the insurgents. Why, they say of us, You preach freedom of religion; freedom of conscience, and talk about equal liberty. I tell them that is all right. We don't want any other kind of religion. We don't preach anything about politics. But we don't want your religion.

Mr. Weyler is the captain-general. He has not got any religion, I don't suppose, but the priests gave him \$15,000 to carry on the war. He wanted me because I was against them. They call me the "Baptist bishop."

Not long ago I went to our church to preach and I saw a number of strong foes in the congregation. I did not like it much, but I went on and preached. After a little while they began to shout and raise a terrible howling and cried out "long live Cuba!" I knew they were not our friends, but enemies who wanted to make a disturbance and have my people connected with the revolution.

This was the time for the administration of the Lord's Supper; but this mob put me in such a state of mind that I did not feel like taking it and we dismissed the service.

Well, soon after this, we are at service and while at prayer, we heard a big bomb explode. I jumped; I did not know but what they were going to blow up the house. But I kept on praying. I didn't want the congregation to break away, and I thought also, if we were going to be killed, we had just as well keep on praying.

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Following this came the report on the resolution submitted by Dr. Coleman.

relations between the Southern Baptist Convention and the Southern Theological Seminary.

All the legal or organic connection subsisting between the Southern Baptist Convention and the Southern Theological Seminary may be expressed in one sentence.

But as more extended information may be desirable and profitable, your committee respectfully requests to be allowed to make the following orderly statement:

First, the Southern Baptist Theological Seminary is not, historically, the creation of the Southern Baptist Convention. It resulted from an educational convention held in Greenville, S. C., April 30, 1858.

That convention appointed all its original board of trustees and enacted certain fundamental laws for the government of the institution.

Those laws have never been modified by the removal of the institution to Louisville, Ky., nor by the new charter granted by the legislature of Kentucky.

The South Carolina charter was granted in 1859, and was formally accepted by the original board of trustees in May, 1859.

The Kentucky charter was granted in 1875 and approved Feb. 15, 1876.

Second, the third fundamental law expresses all the legal relation subsisting between the convention and the seminary, and is as follows: "The board shall be self-perpetuating, filling any vacancies that may occur in its members, according to the provisions of the fourth article of the fundamental laws."

Since the election shall be from a nomination of not less than three persons for each vacancy to be filled or new appointment to be made. Said nomination to be made by the Southern Baptist convention, at the session of that body held on or after such vacancy shall take place, or new appointment shall be required: provided, that should the convention fail to nominate, as above, then the board may proceed to an election without such nomination, from all which it is evident that the two bodies may legally exist independent of each other, each having jurisdiction over its own affairs.

The dissolution of the Southern Baptist convention at this session would in no legal way affect the perpetuity of the seminary.

The Southern Baptist convention has no legal power to remove, for any cause, any trustee or professor of the seminary. It may nominate three or more persons, from whom the trustees must select one to fill any vacancy in their body, provided this be done within the specified time. As a matter of fact, this convention has never exercised the right.

We are glad to state, however, that the seminary trustees, at a recent session, instructed their secretary to report in due time hereafter to the committee all vacancies occurring in the board, that the nominations provided in the fundamental law may be made, but even this is not essential, for on failure to nominate, for any cause, the board may fill the vacancy at its own option.

Such, we think, is the sum of the legal relations between the convention and the seminary.

But we venture somewhat beyond the matter committed to us by imposing moral and denominational relations, that we regard them as fundamental. The well-being of the seminary is dependent on them.

On motion of Dr. Hatcher, the report of the committee was accepted.

The convention then adjourned till 2 p.m. and the assembly was dismissed with prayer by Dr. Kolk of Nashville.

The report of the committee on "woman's work" was presented by J. B. Cranfill, of Texas. The report showed that during the eight years of the existence of the woman's board they had collected \$367,148, having secured over \$30,000 in the last year and more than \$56,000 last year.

Bro. Cranfill, then, spoke in reference to woman's work and referred to the hundreds of offerings that had been sent, but the value was not included in the amount indicated in the report.

The Christmas offerings by the people, through the woman's work, should be especially encouraged.

Mr. Smith, of Baltimore, spoke earnestly in interest of missions and of the good work accomplished by the Baltimore mission rooms.

ple's Union of America, then made a few remarks to the effect that he was here to help Baptist young people of the South. He had been on a similar mission to Ontario, Quebec and Manitoba, and had been well received everywhere.

The report of the committee on the home board was presented by S. M. Provence. The report showed that the board was at present in debt to the amount of \$7,050; of this amount, \$5,150 of indebtedness was incurred by the purchase of property at New Orleans and El Paso. Some suggestions relative to separate accounts of the contributions of money and clothing and other minor matters were completed the report.

The report on work among the colored people was presented by J. M. O. Breaker, of Missouri. Mr. Breaker remarked that there were 22,000 colored Baptists in Missouri, and the majority were in the cities. The most degraded specimens of the race were to be found in St. Louis and Kansas City, but there were many good men and women among them who deserved a great deal more encouragement.

J. W. Jones spoke earnestly on the subject and begged those present to further the good work by aiding the colored brother whenever possible.

John Stout referred to the fact that the Roman Catholics were proselyting among Tennessee negroes, and at Dayton they had established a school and were working assiduously to gain converts. He earnestly hoped that prompt action would be taken in this matter.

Peter Henderson, of Murfreesboro, an old worker in the Baptist cause, although not a delegate, was permitted to address the convention and urged organization and the strengthening of the bonds of union.

Rev. Mr. Kilpatrick pronounced the benediction and the afternoon session was brought to a close.

EVENING SESSION.

The evening session was opened promptly at 7:30 with prayer by J. P. Shoemaker, of Alabama. Geo. Cooper, of Richmond, introduced the following resolution: "Be it resolved, That the officers of this convention be and are hereby authorized to send by telegraph fraternal messages of sympathy and cheer to our brothers, H. A. Tupper and I. N. Pritchard."

REPORT OF COMMITTEE ON WORK AMONG WHITE PEOPLE.

Your committee fully indorse the statement of the board of trustees of the seminary.

The importance of attending to the religious interests of the white people of our own southland, to perform this duty should be to us a labor of love. The people commended are our own people; bone of our bone, flesh of our flesh, and they are bound to us by the closest and strongest ties known to mankind.

In shaping their own social, political, commercial and religious destinies, they will also help to shape ours and those of our own children. For our sakes then, as well as for theirs, we should seek their highest good.

But above every other consideration should we place the prosperity of the kingdom of our Redeemer. And if the conclusions of the board are correct, then there is no other field beneath the sun in which labor and money can be expended with equal prospects of large returns. If we make this land a fruitful base of supplies for Christian effort, we shall furnish a large factor in the speedy conversion of the whole race. And why should we not win these people to our own faith? They speak our own language; they have confidence in our sincerity; they are predisposed to accept our Savior, and if we will do for them according to our ability, it will soon be our privilege to welcome them as co-workers with us in the cause of our Lord in other lands. Let us heed the cry of the board and meet the situation with enlarged liberality and increased ability.

HW Battle, of Petersburg, Va., was introduced and spoke at length upon the subject; and on the subject of the report of the committee was adopted.

W. M. McComb, missionary to the Crow and Seminole nations was invited to the speaker's stand, where he gave a very interesting description of the Indian missions under his charge.

By request, Dr. Tichenor gave to the convention a brief history of the disposition and present condition of the mission and property in Cuba.

The doctor said: "Some time ago I was in Cuba and discovered that there was imminent danger for Dr. Diaz and the entire mission in Cuba and then advised him to close up the work and come away. He would not consent to doing so, for the reason that all other Cuban converts who had been engaged with him would be rendered helpless and placed in greater personal danger. He refused to leave, but went about the usual work of the mission. Soon, however, as I feared and predicted, the crisis came and Bro. Diaz was cast in prison as you all know and was forced to quit his work and the country."

Anticipating the situation, I arranged with a French citizen living in Havana by the name of Boles, a physician and a good

who was to take the mission in charge in the event Dr. Diaz should be compelled to leave, leaving Dr. Diaz put Dr. Diaz in possession of the property and I consider it safer than it would be Dr. Diaz present in himself.

To the mission work," continued Bro. Tichenor, "the mother of the chief spirit to it on during the enforced absence of the doctor. She is one of the purest and noblest Christian workers I ever knew and will go on the work begun in Cuba after the war lasts."

Bro. Hatcher arose and requested a chairman to call on the convention to offer a special prayer for these Christian women in Cuba. A prayer was offered, being led by Bro. Hatcher.

At this point, C. B. Brown added the president and asked to Dr. Tichenor what position would take upon the question of women of the church engaging in active work of the church. He explained that Mrs. Tichenor of the missionary work in Cuba.

very quiet and silent manner, coming from home to home teaching the religion of Christ as taught by the Baptist mission.

This brought Bro. Hawthorne to the feet, who took the position that emergency could arise wherein the church was justifiable in displaying the teachings of the Bible, as said: "We had better allow work to remain idle for a while than set up the practice as having the women of our church taking active part in the open church work."

After this, Dr. Hawthorne announced that his connection with the Nashville people would necessitate his withdrawal from the Georgia board, and closed a very interesting discussion by paying a very high compliment to Dr. Tichenor.

J. H. Eager next spoke upon the Cuban mission, and was followed by Dr. C. T. Laws, of Baltimore, on the same topic.

J. M. Carroll, of Texas, next spoke on the foreign population in the United States, and made a very interesting talk to the convention. The hour for adjournment having arrived, the evening session closed with prayer offered by J. H. Eager.

FOURTH DAY—LAST SESSION.

The fourth and last day's proceedings of the convention opened promptly at 9 o'clock with prayer by T. H. Elliott, of Richmond, Va. A journal of the preceding day was read by Secretary Barrows.

On the report of the committee on business and finances of the Sunday School Board.

The report expressed the greatest satisfaction with the manner in which the business of this department was being conducted, and made no recommendation for change whatever. The report was adopted without discussion.

The committee on time and place of next meeting made the following report: "Our committee beg leave to submit the following report: We recommend that the next session of this convention be held in Wilmington, N. C., beginning on Friday before the second Sunday in May, 1897. We recommend R. P. Venable, of Mississippi, to preach the convention sermon, and V. R. L. Smith, as alternate."

Mr. ELLYSON, Chm., J. W. Carter, of North Carolina, presented a report of the committee on the relation of the Sunday School Board to the young people's work, which was as follows:

The increased interest in the Christian culture of the young members of the churches is a matter for devout gratitude to God and should receive the aid and sympathy of all who seek the higher development of Christian life in the fuller apprehension of truth and in the more faithful discharge of the duties and activity of Christian obligation.

Whatever the source from which the interest comes, it is a matter of fact that the young people are seeking the aid and help of the churches, at the closest fellowship may exist between all the members of the church in the attainment of the sacred end—the better preparation of the young members for the work of Christ in the churches.

To secure this result, in a large measure, be the work of the local church. The importance of establishing the work in the local church is of far greater value than subsequent question of affiliation with this or that general organization.

Did the many agents to aid in work, we are glad to recognize the recently formed Baptist Young People's Union for the furtherance of this cause in our churches of the south, and hope that it may accomplish all the good which is contemplated.

Whatever difference of views may exist in regard to general organizations, let all seek to cultivate the spirit of pure and fraternal fellowship.

The report was received and adopted without discussion. The committee on nominations offered the following report: "The committee on nominations leave to submit the following report for appointments."

[CONTINUED ON FIRST PAGE]

## SUPERSTITION.

"The devil is coming in the person of an old man with long beard, dressed in black," is what an old Mexican Doctor, Don Pedro, stated to the Mexicans of Corpus Christi; and the only way to ward him off would be to place white crosses on all the houses. Nearly every house in the city in which Mexican families reside have been marked with great white crosses. Some houses have two or three hundred crosses on them. There is great excitement among the Mexicans. Don Pedro says the devil is coming to burn their houses and eat their children. The ignorant Mexicans have cleaned up and freshly loaded their guns, and if a being answering the above description should show up in Corpus Christi in the next few days, he would doubtless receive a warm reception with powder and lead. Oh how they need the light of Jesus which will remove their astonishing superstitious ideas! There are five hundred or more Mexicans in Corpus Christi and I am glad to report to you that Mrs. Torne, a Mexican lady under the Sunday School board of the Lone Star State, is doing a good work among these people. I visited her mission hall last Wednesday afternoon and it made my heart rejoice to hear her teach those little Mexicans songs about Jesus. They sang for me "Wonderful Words of Life" and "To Be There," in Spanish. God only knows the good she is doing among her own people.

Fraternally,  
J. O. GREEN,  
Beville, Texas, May 1.

## FIFTH SUNDAY MEETING.

The fifth Sunday meeting of the Rankin county association, met with Union church in a most interesting meeting. It was conducted on associational style. A program was arranged on the different subjects viz: pastors duty to church, church duty to pastor, how to increase spirituality in our churches, and the importance of Sunday School, which was discussed by the pastors and laymen of the different churches with great zeal. Those who heard were as the apostle of old, who could say: "Lord it is good for us to be here." We feel like pastors went home with a determination to "preach the Word" and members to be "doers of the Word." Pray for us and the Lord's work in this part of His vineyard, that the fifth Sunday meeting be a success.

Yours in the work,  
G. M. GILBERT, Sec'y.

## SUFFERING WOMEN.

READ WHAT DR. HARTMAN PROPOSES TO DO FOR YOU.

Dr. Hartman, president of the Surgical Hotel, Columbus, Ohio, has arranged to answer all letters that are sent to him from women troubled with any form of female weakness, free of charge, giving them the benefit of knowledge which has cost him forty years to accumulate. The medicine he prescribes are within the reach of every woman; and she can get them at any drug-store. All she is required to do is to send her name and address, together with her symptoms, duration of sickness and age. This offer holds good only during the summer months. Thousands of women are taking his treatment today and are rapidly regaining their health. Dr. Hartman's favorite prescription for female complaints is Pe-runa.

Mrs. Maggie Turner, of Holly Springs, Miss., writes: "Last September Pe-runa was recommended to me by a friend and I began to take it. I had no faith in anything more, as I was not able to sit up and was a mere skeleton. After I had taken one bottle of Pe-runa I began to improve. I kept on taking it, and I believe myself to be permanently cured. I have discharged all my help, and am doing my housework alone, and weigh 155 pounds. All thanks to Pe-runa."

Pe-runa is a medicine that will cure all female weaknesses, such as: Leucorrhoea, Catarrh of the Uterus, Prolapsus of the Uterus, Menstrual Disorders, etc. It is a purely vegetable preparation, and is entirely safe for all women. It is sold by all druggists, and can be obtained by mail from the Pe-runa Drug Manufacturing Company, Columbus, Ohio.

ICE CREAM NOW MADE IN A MINUTE.

I have an Ice Cream Freezer that will freeze cream perfectly in one minute; as it is such a wonder a crowd will always be around, so anyone can make from five to six dollars a day selling cream, and from ten to twenty dollars a day selling Freezers, as people will always buy an article when it is demonstrated that they can make money by so doing. The cream is frozen instantly and is smooth and free from lumps. I have done so myself and have friends succeeding so well that I feel it my duty to let others know of this opportunity, as I feel confident that any person in any locality can sell cream, as any person can sell itself. J. E. Casey & Co., 143 St. Charles street, St. Louis, Mo., will mail you complete instructions and will employ you on salary if you can give them your whole time.

OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of \$200 to anyone who will send 20 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 60 days. Agents sell 10 to 15 copies a day. An Easy organ, retail price \$2.00, given for selling 10 copies in 3 months. A \$100 bicycle given for selling 30 copies in 2 months. A gold watch for selling 50 copies in one month. This premium in addition to commission. Complete outfit \$3.00. Freight prepaid. Credit given. Agents wanted also for "Talks to Children about Jesus." 1200 copies sold, and it is now selling faster than ever. Same terms and conditions as on "Gems of Religious Thought." Other popular books and Bibles also offered. Special and most liberal rates to students and teachers for summer session. During last summer a large number of students and teachers canvassed for their books. Among the list, there were 23 who made over \$20, 27 who made over \$30, 20 who made over \$40, 10 who made over \$50 for their summer work. Write them immediately.

Rev. L. E. Hall's Hog Cholera Cure will save your hogs. Try it.

CLOSING EXERCISES.

Of Blue Mountain Female College, twenty-third annual session, Wednesday, June 10, 8 p.m.

CONCERT.

Thursday, June 11, commencing at 8 p.m. Annual address by Rev. T. S. Potts, D. D., of Memphis, Tenn. Truly,  
LOWERY & BERRY.

## DIED.

Capt. W. A. Gayden, in his 72nd year, died at his home near Ita Bena, Miss., on April 29, 1896. In his death, Leflore county has lost one of its leading citizens. He leaves many friends and relatives to mourn his death.

J. F. PARKINSON.

Deacon J. S. Shoemaker departed this life suddenly at his home near Beckettuna, Miss., April 7, 1896. He joined the Beckettuna Baptist church on the 3rd Lord's Day in July, 1887, and was baptized by Rev. William DeWitt; he was ordained to the deaconship by Rev. Wilson West, and Rev. Joseph Sammons March 15, 1891. May the God of all grace sustain and comfort Sister Shoemaker and the fatherless children in their bereavement.

What else hath earth for us in store? These farewell words, how sad and sore! Yet we shall meet again in peace, To sing the song of heavenly joys. When none shall bid our gladness cease, And none our fellowship forgo.

There, hand to hand, firm linked in love, And heart to heart, enfolding all, We'll smile upon the troubled past, And wonder why we wept at all.

—GEO. W. KNIGHT.

On account of the National Prohibition Convention, which will be held in Pittsburgh, Penn., May 27-29, the Southern Railway will sell tickets to Pittsburgh and return, at rate of one limited first class fare for the round trip. Tickets will be sold May 24-26, limited for return on or before May 30th, 1896.

For further information regarding rates and schedules, call on any agent of the Southern Railway, or L. A. Shipman, T. P. A., Birmingham, Ala.

UNITED STATES CIVIL SERVICE EXAMINATION.

The United States Civil Service Commission has ordered that an examination be held by its local board in this city on Saturday, June 6, 1896, commencing at 9 o'clock a.m., for the grade 8 of Clerk and Carrier in the Postal Service. Only citizens of the United States can be examined. The age limitations for this examination are as follows: Clerk, 18 years or over; Carrier over 21 years and under 40 years. No application will be accepted for this examination unless filed with the undersigned, in complete form, on the proper blank, before the hour of closing business on Monday, May 18, 1896. Applications must be filed promptly, therefore, in order that time may remain for correction if necessary.

The Commission takes this opportunity of stating that the examinations are open to all reputable citizens of the United States who may desire to enter the service, without regard to race or to their political or religious affiliations. All such citizens are invited to apply. They shall be examined, graded and certified with entire impartiality, and wholly without regard to any consideration save their efficiency, as shown by the grades they obtain in the examination.

For application blanks, full instructions, and information relative to the duties and salaries of the different positions, apply to W. B. JOHNSON, Secretary Board of Examiners, Postal Service, Postoffice address, Meridian, Miss.

POSTPONED.

DEAR RECORD—The fifth Sunday meeting which was to convene with us at Port Gibson the fifth Sunday in this month is postponed until the next fifth Sunday—August. This because of things beyond our control. We pray for good time in August, and Dr. Hackett must be with us.

Truly,  
J. E. PHILLIPS,  
Port Gibson, Miss.

\$200 IN GOLD GIVEN.

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R. H. Woodward Company, of Baltimore, Md., are making a most liberal offer of \$200 to anyone who will send 20 copies of "Gems of Religious Thought," a new book by Talmage. This is one of the most popular books ever published. Three editions sold in 60 days. Agents sell







